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It is Palatable, Wholesome, & Attractive. The drink is a delicate blend of a number of fruity flavours, none of which unduly predominate, and has a very pleasing, fragrant aroma when poured out, it has no cloying or disagreeable after taste and is very clean on the palate, and is one that we consider an Eminently Superior Beverage.

In addition to the foregoing, we manufacture all the usual minerals sold in Ceylon, it will pay you to ask for quotations before buying elsewhere.

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Physicians' prescriptions made up at all hours by qualified chemists of long experience.
The undermentioned specialities are of undoubted merit—not "cure alls," but articles of proved value which should be found in every bungalow.

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<tr>
<th>Product</th>
<th>Description</th>
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<tr>
<td>Pectoline Balsam</td>
<td>for coughs and colds</td>
<td>Rs. 2.00 a bottle.</td>
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<tr>
<td>Asthma Relief Powder</td>
<td>a specially good remedy</td>
<td>Rs. 2.00 tin.</td>
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<tr>
<td>Dhoby Itch and Ringworm Ointment</td>
<td>a sure cure</td>
<td>Rs. 1.00 bottle.</td>
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<tr>
<td>Quinine and Iron Tonic</td>
<td>for all those feeling &quot;run down&quot;</td>
<td>Rs. 2.00 do.</td>
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<tr>
<td>Johnson's Digestive Tablets</td>
<td>of undoubted efficacy</td>
<td>Rs. 2.50 do.</td>
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<tr>
<td>Pile Ointment</td>
<td>a sure relief</td>
<td>Rs. 1.00 do.</td>
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<td>Corn Solvent</td>
<td>seldom fails</td>
<td>Rs. 1.00 do.</td>
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<tr>
<td>Beetlebane</td>
<td>try this if you wish to get rid of cockroaches</td>
<td>Rs. 1.00 do.</td>
</tr>
<tr>
<td>Mange Lotion</td>
<td>for dogs, safe and certain</td>
<td>Rs. 1.50 do.</td>
</tr>
<tr>
<td>Household Ammonia</td>
<td>large bottle</td>
<td>Rs. 1.00 do.</td>
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<tr>
<td>Rosodal Tooth Powder</td>
<td>cleansing, purifying and pleasing in use</td>
<td>Rs. 1.00 tin.</td>
</tr>
<tr>
<td>Diarrhoea Mixture</td>
<td>safe and reliable</td>
<td>Rs. 1.25 bottle.</td>
</tr>
<tr>
<td>Menthol Inhalers</td>
<td>for colds and sore throats,—these are very useful</td>
<td>Rs. 1.00 each.</td>
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The Colombo Apothecaries Co. Ltd.
SEPTEMBER, 1906.

Ancient Collect.

Lord God Almighty, Christ the King of Glory, Who art our true Peace and Love eternal, enlighten our souls with the brightness of Thy Peace, and purify our consciences with the sweetness of Thy Love, that we may with peaceful hearts wait for the Author of Peace, and in the adversities of this world may ever have Thee for our Guardian and Protector; and so being fenced about by Thy care, may heartily give ourselves to the love of Thy Peace.

Amen.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord." 1 Cor. xii. 4, 5.

O God! I thank Thee for a homely taste And appetite of soul, that wherever I find Thy gospel—preached word or prayer—Before me set, by whomsoever placed, I love the food, and let no morsel waste: Who serves me, who feeds with me, I less care; All who speak truth to me commissioned are; All who love God are in my church embraced. Not that I have no sense of preference, None deeper!—but I rather love to draw, Even here on earth, or toward the future law, And Heaven's fine etiquette, where? who? and whence? May not be asked; and, at the wedding feast, North shall sit down with south, and west with east.

Barbridge.

Editorial.

In consequence of Mrs. Fraser's departure for England, all articles and items for the Ceylon Gleaner should be sent to Mrs. Simmons, Baddegama, until further notice, and not to Kandy as before.

Articles must reach the Editor by the 1st of each month, but items of news can be received up to the 6th for insertion in the current number.

It is with no ordinary regret that we record the resignation of the Principal of Trinity College, and his hurried departure for home with his wife and three children. In the brief time in which Mr. and Mrs. Fraser have been in Ceylon, they have endeared themselves to all classes, and have left a mark upon their work, which time will only serve to strengthen. The prayers of all are earnestly asked, that the "Sleeping Sickness" which threatens Mr. Fraser may be stayed in its course, and that the special treatment which he is to undergo may, by the good Hand of God upon him, result in his complete restoration.

The 17th of each month is the Day of Prayer for Ceylon in the C. M. S. Cycle. Readers of "Daily Light" on August 17th could not have failed to take comfort from the passages appointed for the day under the heading of "Pray one for another that ye may be healed." The Psalms in the Psalter for the 17th Day also were singularly appropriate to the circumstances, and the anxiety felt by all the mission circle on Mr. Fraser's behalf.

Directly upon the departure of Mr. and Mrs. Fraser by the P. & O. s.s. Marmora on August 24th, there came most opportunely the news that the Parent Committee at Salisbury Square had accepted Mr. and Mrs. Walmsley for work at Trinity College. Both are trained certificated teachers, and Mr. Walmsley is a graduate of Cambridge and has spent some time at Ridley Hall. He obtained a Queen's Scholarship, taking a first Class. He spent two years at the Borough Road College, Isleworth, and hopes to be ordained this year. Mrs. Walmsley is a B.Sc. of London University and was for some time at the Teachers Centre at Halifax, in a Technical School. They will leave England towards the end of October.

It is with great thankfulness that we welcome them, feeling that once more our Heavenly Father has known our need, and is able and willing to supply it.

At the moment of going to press a letter from Mr. Fraser has been received, from which the following is an extract:—

August 30, S. S. Marmora, off Aden.

"I am much fitter. I can run up and down the decks with our two boys and fly up and down the companion ladders. I believe I will be well before I reach England, so expect me for Christmas. I hope to see the C. M. S. Committee before I go to Hospital, and put before them myself plans for the extension and organization of Trinity, and educational work. We have had a great voyage so far. It has been exceedingly boisterous and the waves have washed even the cabins on the promenade deck 40 feet above sea level. But it is a good sea boat and pitches only, but does not roll."

A. G. F.

The Forthcoming "Mission" at Galle Face Church.

Preparations are beginning to be made in earnest for this Mission, which is to be held in October, from 14th to 21st, and special Prayer Meetings are being organised for calling down blessings from God upon it. In addition to services in the church each morning and evening arrangements are being made for the Rev. H. Pakenham-Walsh to give mid-day addresses in the Fort, with a view to meeting the intellectual difficulties which beset educated men in the present day. Other supplementary Meetings will also be held during the week. Moreover, the Rev. C. R. Burnett, a colleague of Mr. Pakenham-Walsh will be coming (D. V.) to hold special services for children and young people. Readers of this paper are again asked to pray earnestly for this special effort, that it may be made a great blessing to many souls and that thus God may be glorified by it.
The Parent Committee's Finances.

The Home Committee are again viewing their financial position with some anxiety and have been obliged again to veto a grant which they had hoped to be able to make for the erection of a residence for the Principal of St. John's College, Jaffna.

Cleaners' Union.

A meeting of the Colombo Branch was held in the Galle Face School room on Friday 17th August, the Rev. A. MacLulich being in the chair. There were very few members present. A paper provided by Miss M. R. Gedge entitled "Impressions of Mombasa and East Africa" by the Rev. B. G. O'Rorke was read.

Mr. Robert Gunatileke the G. U. "Our Own Catechist" sent in a report for ten months work in the Kandyan Northern Itineration, under Major G. H. Mathison. He is now stationed at Telawa, where over ten years ago his father had work. He reports discouragingly concerning many backsliding Christians but is cheered by the gradually improving state of the people since regular Sunday services have been started.

Mrs. Gunatileke, his wife, has been able to work as Bible-woman, finding her knowledge of Malay and Tamil a help to her in the work. Many of the people are very poor and unable to purchase copies of the Bible. Will some kind friend give a special donation for the purpose of supplying some copies of the New Testament (price cents 30 each)?

Special prayer is asked for the work re-commenced in Telawa, that weak Christians may be strengthened and the work extended to surrounding villages.

J. W. F.

C. M. S. Cycle of Prayer for Ceylon.

With definite topics for September 1906.

Special requests should reach the Editor not later than the first of each month.

Sundays: Baddegama.
1. For Rev. R. H. Phair, resident at Dodanduwa Industrial School, studying Sinhalese, and supervising work in absence of Mr. G. A. Purser. 2. For proposed extension, that the appeal for funds may be successful.

Mondays: Cotta.
1. That God may over-rule opposition to new evangelistic effort. 2. For the work in the schools during the new term. 3. Praise for many who have been granted recovery from illness. 4. Praise for the work of the Mirihane Gleaner's Union.

Tuesdays: Colombo.
1. English: Special prayer is asked for the forthcoming Mission in October (14-21) 2. Sinhalese: For Open-air meetings in Colombo. 3. Tamil: For guidance with reference to matters connected with the District Council.

Wednesdays: Jaffna.
1. That difficulties in connection with St. John's College buildings be overcome. 2. For guidance in extending premises of Nellore Girls' Boarding School.

Thursdays: Kandyian Itinerancies.
1. Central: That the faith and service of workers under special agreement may be honoured of God and that the work suffer not for lack of funds. 2. Western: That the prevailing sickness may be used of God in turning the hearts of villagers to Himself. 3. Northern: For special blessing on work of Cleaners' Catechist in Talawa and district.

Fridays: Kandy.
1. For special blessing on work at Trinity College. 2. That the work at "Mowbray" may deepen and extend. 3. Praise for help and blessing at Clarence Memorial School.

Saturdays: Tamil Cooly Mission.
1. That the recent Convention may result in fuller consecration on the part of workers. 2. That God will bless the Monthly Messenger issued with Gleaners.

General: That a special outpouring of God's Spirit vouchsafed to the mission as a whole.

The Care of the Inner Life.

By Robert E. Speer.

A strong teacher recently declared a man's character to be a mere by-product of his life. His life's real end, he held, was service. He would become a right man as he put himself to right use. This was a wise and warrantable counsel to good people who needed to be kept in mind of the duty of hard work for others. And it does of course embody a real truth for every one. What we do helps to make us what we are. We mould thus our character within. But the larger truth is that our characters determine our services. We do what we do because we are what we are. Our Lord suggested the broader principle when He said, "The hireling fleeth because he is a hireling." His fleeing did not make him a hireling. It revealed him as one. A lie does not make a man a liar who was not one before. It simply expresses existing character. Our work and words are simply the utterances of the life within.

"But," men ask, "is not this life what it is, independently of my choice? I feel a measure of power over my deeds, but I am what I am. If my spiritual service is determined by my spiritual life, is it within my control? Can life be cultivated?" There is nothing else that can be cultivated. We understand well the need and method of physical culture, and by a score of disciplines we make the living body strong, bend it to the skill of different achievements, and by action lift it to the capacity of larger action. We can do this with it because it is alive. And our educational processes scheme for the enlargement and strengthening of the mind. We draw it through a long training because we want to exercise its power, and because we know that we can do this with it as a living thing. The spiritual life is capable of the same treatment. The fact that its beginning is a trifle more miraculous, that many
sacred mysteries enshroud it, does not forbid our confidence that it may be developed and bred to even larger strength and fruitfulness. If it were not that so many men think that the spiritual life must be left to itself and its own unordered development, it would be superfluous to urge here what is so obvious from the analogy of all the life we know, and so commonplace in the New Testament. There spiritual growth is everywhere praised. Our Lord was unable to say many things to His disciples in their immaturity. The time would come when those things would be made known to them. Almost all Christians began as little children; but as children they were to grow in knowledge, in grace, in power, in realization of Christ. Little children; but as children they were to grow in

The right answer to "Can we?" is "We must." The New Testament assumes the nourishment and culture of the spiritual life as a fundamental Christian duty: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit, for apart from Me ye can do nothing." "He that eateth My flesh and drinketh My blood abideth in Me and I in him. As the living Father sent Me, and I live because of the Father; so He that eateth Me, he also shall live because of Me." The spiritual life cannot be maintained unfed any better than other life. And St. Paul regards the neglect of its development as a shameful thing in Christians. He laments the necessity of dealing with the Corinthians as babes instead of men. "Brethren, be not children in mind." He exhorts the Philippians to follow him as he presses unceasingly forward in his own life. And this temper of the early Christians found strong expression in the Epistle to the Hebrews: "Wherefore let us cease to speak of the first principles of Christ, and press on to perfection."

If the spiritual life is not nourished and developed, it will stagnate and decline. That is just what happens to many Christians. And it is a pathetic sight to see a man halted in his growth. Yet it is almost as common as it is pathetic. The man has no more range to his life this year than a year ago; his visions are no richer, or amplier; his perceptions no bolder or more precise; his imaginations no more courageous; his memory no fuller, his affections no more sensitive and generous, his grip no firmer, his action no more authoritative. The man had a friend, and a year ago they stood side by side. But now his friend moves in a different orbit from his. He has been lifted, enlarged by slow accretions, his unassertive sovereignty of superior soul gives him an unsought mastery. The year's growth has made of him a more massive and influential man than his friend. But the difference was not in their assets, but in the handling of them. The superior servant traded with his pounds and became fit to rule. It is true that many men try to be leaders or to retain positions of leadership whose life is stationary or stale. They use the advanced vocabulary, and with no enlarged life corresponding to it. But men always detect the chasm between vocabulary and life. No cleverness will avail to conceal long a man's real spiritual character. If we do not grow we shall die, and death is the one thing which cannot be concealed.

Christian preachers sometimes fret at the popular demand that they should be better than other men. But the popular demand is entirely right. Morally, of course, there is no obligation resting upon the Christian minister to be honest and pure, to keep the ten Commandments and to obey the law, that does not rest upon every man; Christian preachers are not bound to be better men than other men ought to be. But they assuredly must be better men than other men are. And woe to the minister who is surpassed in goodness by other men in his community, who perhaps deny even his religion. He may assert the authority of his theology. This may relieve his conscience. It will do him all the more harm on that account, and it will be futile in convincing others. Our Lord said, "Follow me." He urged the faultlessness of His life, the beneficence of His works, the consistency of His character as credentials of His mission. The Christian attitude has ever been that of Christ. If we cannot surpass by our lives the lives of men who do not have our motives and resources, our doctrine is doomed.

The contact of Christianity with the Asiatic religions has intensified this necessity. For herein is one of the chief differentiating characteristics of Christianity as compared with the Asiatic religions. In them no moral necessity connects the doctrine and the life. Their holy men see no incoherence in a moral practice which contradicts their ethical theory. Christianity will not meet and supplant these religions, absorbing their truth and destroying their error, on the ground of its superior theology or science, or by any theoretic statement. It will vanquish them as a superior moral force, a living power, by its freedom from pollution, its fulness of purity, its ability to lift life to truth, its intolerance of moral contradiction, its vital veracity. And these demand incarnation to-day. If Christian preachers do not embody their gospel, they will never get it accepted in Asia, and they will see it abandoned at home, where the influence of the heathen world is penetrating in every sphere.

From "Preparation for Christian Missions," B. C. C. U., 22 Warick Lane E. C. (To be Continued.)

August 21, 1906.

"It would almost seem that the ideal leader is that man who knows how to extract from the brains of his subordinates all that is best and strongest therein—who knows how to suppress his own individuality and merge it for the time being into that of his fellow worker, whose influence is from within and not from without."

It is difficult to convey in right words any adequate impression of the mental atmosphere of the little College Chapel on that Tuesday evening when Mr. Fraser bade Goodbye, "God be with you" to those assembled there, whose hearts one and all were filled with keen sympathy for the man who was looking Death in the face with smiling, unfainting courage. The encouraging Peace of the Service itself can never be forgotten.

Surely the writer of the xxxix Psalm must himself have once heard the quivering of the wings of Azrael.
Therient—in GOD.

The last words give the key-note of the farewell of the Principal to his College. One felt that here was a leader of men, a magnetic personality, an indomitable will, all devoted to the service of God.

A character strong enough to acknowledge its many shortcomings, wise enough to see and say boldly that this special Discipline was the thing needful for further strengthening and purification, unselfish enough to be perfectly ready to give up his mortal life if thereby the interests that really matter of the students of Trinity could be attained. He spoke words that glowed with the clear light of perfect trust in the all-wise Love of the Unseen Friend, quiet, strong words that could not fail to go home to the heart of every listener. He spoke to the end without one falter, one tremor of the clear voice, strong and sure, braver than listener. He spoke to the end without one falter, one

Then in a little space the words of St. Paul fell on the quiet air. "For we would not brethren have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves but in God which raiseth the dead. Who delivered us from so great a death and doth deliver us whom we trust that He will yet deliver us."

The splendid improvement effected at the College since the addition of the "Woodlands" property had been a great advance, but if the College was intended to become worthy of the Kandyan country, progress on lines of the later scheme planned was essential. It is much to be desired that Mr. Fraser's ambition to improve Trinity College, even on so magnificent a scale, be fully realized; and certainly all true Kandyanists will rally in support of a scheme which means so much for the welfare of their country and its posterity.

Social Gathering of Old Boys.

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Social Gathering of Old Boys.

The new Principal of the College the Rev. W.S. Senior was also present. It is much to be hoped that a similar gathering will be arranged at least once a year. Not only is it well for Old Boys to be in touch with those who have directed their studies in past days, but it is also good that Old Boys should come together. Rubbing shoulders and comparing notes are excellent inspiration for the walk of life.

Are Missions to Mohammedans justifiable?

[The letter which we print below has been forwarded to us by a friend in Egypt. It appeared in the "Egyptian Gazette" in reply to a leading article which had appeared in the previous number of the Gazette commenting on the article in the last issue of "The East and the West" entitled "Are Missions to Mohammedans justifiable?"

"We understand that the Christian Missionary to whom the writer refers, whom he met at Aden, was the Hon. I. Keith Falconer, who was a professor of Arabic Cambridge, and who afterwards went out as a missionary to Arabia, where he died... We need hardly point out how dangerous is the action of the writer of this letter in furnishing his name and address whilst still living in Egypt as a professed convert from Islam."

Ed. The East and the West.
Dear Sir,—I have read with astonishment your leading article in the Egyptian Gazette of 7th instant, on 'Missions to Mohammedans' in which you conclude that Egypt's great need is not religion but sanitation.

I don't want to enter into a controversy with you, but would like to tell you in a few words my own experience as a Moslem. I was a strict follower of the religion of Islam and was educated thoroughly in all its precepts, and that in lands where no other religion is known or taught, the Hadramount and the Yemen. Eventually I became Kadi al Islam, and so zealous was I that not only did I observe all that was imposed on me by the Koran, but many things in addition, such as the pilgrimage to Medina, the opening of my house to all Moslem strangers, the spending of many of the nights of Ramadan in prayer and reading of the Koran, the sacred duty imposed upon us by our religion, of waging war against the unbelievers, and, as I had not the power to do that, I tried to make amends for it by hating them with all my heart, till I could find no pleasure in anything. I thought that this state must arise from our neglecting as Moslems the sacred duty imposed upon us by our religion, of war against the unbelievers, and, as I had not the power to do that, I tried to make amends for it by hating them with all my heart, till I could hardly bear the sight of a Christian and so I remained without hope and without rest until, coming to Antioch, I met a friend who had a very different feeling towards me and my fellow Moslems from what you have.

Having tasted the joy and blessing of a living Saviour, he was anxious that all the world should know Him too; for the Christian religion differs from all the other religions in the world in this, that it consists in the knowledge of a person, a living person, and not in the holding of dogmas and creeds. He preached to me Jesus, and I believed in Him as my Saviour and found peace. It meant that I lost everything, that my name was defamed, my life attempted, and I became a poor out-cast and wanderer from my native land. Everybody forsook me, and I have been at times without bread to eat, but in the midst of it all my heart has been full of joy and love to God and all men, especially my own people.

"I am afraid, sir, from your article that you know not yet in your heart the presence of this Saviour, or you would have a better Gospel to preach than the Gospel of sanitation. Is it possible that I, the poor Moslem, have entered into the Kingdom of Heaven before you the learned citizen of a Christian nation? even as He said of old to the Pharisees, 'the publicans and harlots shall enter into the Kingdom of Heaven before you.'

Your's sincerely,

SALEM EL. KHEMRY.

Re-printed from "The East and the West."

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The XXVth anniversary of the Mampe Sunday School Festival was celebrated on Saturday, the 21st instant, at 2 p.m. at the boys' school-room, which was tastefully decorated and crowded to its utmost capacity. The Rev. R. W. Ryde having taken the chair, the proceedings commenced with the reading of a portion of Scripture by Mr. Wijesinghe, catechist, followed by a prayer offered by another catechist, Mr. Fernando. The report was read by the Secretary of the Committee. It showed that there were 11 schools in the district with an attendance of over 200 children and that, owing to Buddhist opposition, the number of schools had fallen from 15 to its present strength. However, a new school was opened in May last on one of the estates. The children had done well at the examination, especially the girls. The work could be improved if more teachers were forthcoming. There were kindly allusions to the first Chairman of the Committee, the late Rev. W. L. Botejue, with whom had originated the idea of uniting and bringing together by a great festival all the Sunday Schools in his district. He carried it out and presided over its meetings for many years. The success that attended his efforts was pointed out. Many who had joined in those early days were leading exemplary lives and retained vivid recollections of the pious founder. Some had subsequently joined as Sunday School teachers. Sympathetic reference was made to the death, which recently occurred at Madapatha, of Mr. D. C. Abeyratne, a gentleman who had been connected with the Sunday Schools since their commencement. Thanks were recorded to subscribers to the fund who were mostly of Moratuwa and Panadure, to Mrs. W. L. Botejue for continuing to give, as in previous years, special prizes in memory of her late husband and to Mr. H.S. Perera for his offer of prizes for regular attendance. Speeches were made by the Rev. C. Wijesinghe, of Moratuwalle and the Rev. J. W. Perera, of Kotikawatte, the former speaking of the usefulness of Sunday Schools and his experience at Giruwapattu, and the latter of the force of example. He set before them the Life of Christ as the best example to imitate. The prizes were distributed by Mrs. W.L. Botejue, after which the Rev. J.H. Wickremanyake, the present Chairman of the Committee, proposed a vote of thanks to all who had taken part in the proceedings and had contributed by their presence and subscriptions to make it a success. The meeting was closed with the Benediction pronounced by the Rev. R.W. Ryde. Refreshments were served in abundance and the gathering dispersed about 4.30 p.m., after spending a most enjoyable time.

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Salem, 29th July 1880.

The Training School for Female Teachers.

Seventy candidates presented themselves at Cotta for the Teachers' Government Examinations which began on August 21st.
To all except the members of the Training Schools a Gospel book was given before they left. The majority were Buddhists and it seemed very sad that those who are to educate the rising generation, should themselves be without the "Beginnings of wisdom." On the other hand it was encouraging to learn that some of the successful Christian Students trace their conversion to these Mission School Teachers.

During the "Model Lessons" it was amusing to see how the children who were to be taught took stock with their quick eyes of each fresh candidate as one by one they came to prove their teaching skill on them. All day long the teachers and parents remained patiently in little groups near the verandah where the Examination was held. There are many compulsory subjects, failure in any of which means failure in the whole Examination; it is also possible to pass in every subject and yet to fail finally because the aggregate marks gained are insufficient.

The Female Training School Students are enthusiastic gardeners and have planted every corner of the little school compound. They fetch water in all sorts of vessels, and are educated enough to know that no honest work is degrading, but that in all labour there is profit. Some plants were lately sent us from up-country, and with lightning speed the front border was cleared, and its contents planted elsewhere to make room for the new treasures.

It was a great trial when two promising students fell ill within a few weeks of the Examination, but during the time of anxiety we learnt to trust our Heavenly Father better, and I was very thankful for the way in which the matron and students tried in every way to lighten my burdens. One student has now finished her course, but is returning as a Pupil Teacher as she wants more Bible Study, English etc.

Two more Probationers have left us to teach up-country schools as the Training School studies were too difficult for them. As the Building debt is now cleared off, all money received is available for current expenses.

Three or four new Probationers are (p.v.) coming to us this month, and a large ventilator is being made in the Dormitory, which will be full.

The Training School for Male Teachers.

From the Training School for male teachers six whose course is finished are proceeding to their appointed spheres of work, four in the Cotta district. As the responsibility of their own life comes in full reality upon them, they call for support in prayer.

There is one matter in connection with the Examination of teachers for certificates that we feel, does not meet with all the attention and treatment it deserves. We mean the attempt to use unfair means of answering questions—especially in the matter of Geography. It is a fact that in the recent examinations one (out of several offenders) at the Royal College centre, two at the Cotta centre, five at the Bentota centre were caught with ready prepared maps of which they were making unfair use when drawing outline maps from memory. We know that it is prudent, to say the least of it, to take such steps towards the invigilation of pupils as shall make such practices as difficult as possible. But the wrong is aggravated in the case of teachers. If education is to work the deliverance of the earth so confidently expected it must be through the teachers: and if " cribbing " falls into their code of honour, what can we expect from their pupils? Quis custodes custodiet ipsum? as the heathen satirist asked 2000 years ago.

All the more necessity for education based on true religion. We think there is urgent necessity for some clear statement with regard to such practices in the paper of subjects supplied to candidates.

R. W. RYDE.

History of the Tamil Cooly Mission. (Contd.)

It will be necessary before this article is closed to review briefly the work of shepherding the Native Christians, of whom the greater part at that time came from Tinnevelly. It is far from being the case now. Most of the Christians who come over from South India hail from the American Mission districts, Arcot, Salem and other districts North of Madura. There is also a greater tendency to settle in Ceylon, and thus we find many Christians who have never seen South India.

The first evidence of a desire among the Tamil Christians to help themselves was shown in the formation of the Tamil Christians' Friend Society, which besides contributing liberally to the funds of the mission, took in hand the duty of helping sick and destitute Christians financially and otherwise, in some cases helping them to get back to the Coast. As they also contributed to a Native Clergy Endowment Fund it will be seen that their position corresponded to that of the Church Committees. In 1866 this Society erected on Castle Hill a small Resthouse for the benefit of Tamil Christians passing through Kandy, which has lately been sold to Government.

In 1866 the question was first discussed of the erection of a Tamil Church in Kandy. The T. C. M. Committee took up the idea warmly and requested Mr. Pickford to draw up a suitable statement for circulation which he did shortly before leaving the Island. In 1872 the Church was completed at a cost of about £380 on plans prepared by the Rev. F. D. Waldock and opened by the Bishop of Colombo.

In 1872 we find the first Native Pastors appointed. The Rev. J. Peter was appointed as Pastor in charge of Kandy and the Rev. F. Peter was given the work of a Native Assistant Missionary in the Northern Division of the Mission. Both were ordained on the occasion of the opening of the Tamil Church, an auspicious ceremony.

In 1872 Churches built by Christian Tamils were begun in Uda-Pussellawa, two European gentlemen giving the land and undertaking the erection of the building, and also in Peliandulda.

In 1878 was formed a Native Missionary Association for work in Native Coffee gardens untouched by the Mission Catechists; in such places as Ampitiya, Pan-wila, Teldeniya, Badulla, Narangala, Pelmadulla, Kurunegala, Alagalla and even as far north as Dambulla.

In 1879 the Rev. P. Peter was removed to Peliandulda, the Southern Division being vacant, and another Catechist, Mr. A. Gnanamuttu ordained to Dickoya.
Since that time the Native Churches have been steadily growing in wealth and influence, gradually taking upon themselves the support of schools and evangelistic work.

**Schools.**

The first School connected with the Mission was the Kandy School. Various attempts were made by private individuals to establish Estate Schools which were placed under the superintendence of the Mission, but the earlier efforts met with only partial success. The Kandy School was added to in 1867 by the erection of a Girls' School. Other Schools at that time were Oodowella started by Mr. W.D. Gibbon, Hunsagiriya, Wilson's Bungalow and Rangala. Others followed, distributed all over the planting districts, but were closed after longer or shorter periods. The Rev. E. M. Griffith established a very successful Boy's Boarding School in Badulla in 1872. By 1876 so much had educational work progressed that the number of schools connected with the mission was 58, of which 14 were Anglo Vernacular, necessitating the appointment of an Inspector of Schools.

Here this article ends. The summary of the work of the mission has been very brief and very cursory, but enough has been said to shew that, in spite of the migratory character of the Christians, denying the Missionary the true pastoral pleasure of seeing individual lives grow and expand, and the natural difficulties of the work, the blessing of Almighty God has been upon it, making it we trust even a reflex blessing on those districts in India from which the coolies are drawn.

R. P. B.

**St. Andrew's Church, Anuradhapura.**

I fear some of our friends may be getting tired of appeals for the above Church, and again some friends have responded nobly to our appeals, but we feel there must be many who are interested and even anxious to know that there is a witness for God in Anuradhapura, who have not yet given a donation and very few Sinhalese especially have subscribed. One of the maxims of the C. M. S. is “Ask the Lord and tell His people” so as the C.M.S. are ministering at Anuradhapura to Christians worshipping in English, Tamil and Sinhalese, though the Church itself is a Diocesan one, I venture to tell the Lord's people of a few things still needed to complete the work; viz:

- A fence round the property Rs. 650 00
- Vestry fittings and Curtain 150 00
- Credence Table and Cushions &c. 200 00

Total Rs. 1000 00

To those who would know how beautiful the new Church is I would say “Come and see.”

G. MATHISON.

Hon. Treasurer.

**In Memoriam.**

THE REV. A. GNANAMUTTU.

On August 8, there passed away one of the most well-known and interesting figures connected with the Tamil Cooly Mission.

The Rev. Arulamuathan Gnanamuttu was born of Christian parents in 1830, in a small village in Tinnevelly, South India. He was educated at the Palanquetta Institution, then under the Rev. Septimus Hobbs, so well known in connection with the initiation of the Tamil Cooly Mission.

In 1851 Mr. Gnanamuttu began his work as teacher in the C. M. S. Girls' Boarding School at Nellore. He was quickly promoted as reader and then as Catechist, gaining the respect of all by steady persistence in the work entrusted to him. At that time about 1860 the Infant Church in Tinnevelly was moved by an outpouring of the Holy Spirit and Mr. Gnanamuttu was one amongst many upon whom the Holy Spirit came with blessing and power.

He was next brought over to Ceylon by the Rev. Septimus Hobbs in 1861, to work in connection with the Tamil Cooly Mission then in its infancy. With other agents he resided in Kandy making it a centre for itinerating work as was the custom at the time. Some of these journeys extended as far as Badulla when on one occasion he contracted a severe attack of fever, necessitating his return to India at the beginning of 1866. From 1866 to 1869 he was working under the C.M.S. in Tinnevelly as a catechist.

In 1869 he returned with the Rev. W. Clark and after a brief residence in the Matale District was sent to Dickoya, where he worked for many years. In 1877 he was selected with other Candidates for preparation for the ministry and trained by the Rev. W. Clark, and later by the Rev. J. I. Pickford, but for various reasons was not ordained until 1881. He was in charge of the Dickoya Pastorate until 1883, when he was transferred to Kandy where he laboured until his retirement.

Although I only knew him for two years it is a pleasure to bear witness to his devotedness to the service of God. He was always ready to help me in an emergency in spite of the long journeys involved. He never refused to come to my assistance and only a few weeks before his death he was travelling in the Kurunegala and Nilambe Districts.

It was a solemn occasion on which we workers and relatives met together to partake of the Holy Communion by the bedside of the aged servant of God. May there be others equally devoted and equally earnest to follow in his footsteps laying the foundation of a godly Native Ministry.

R. P. BUTTERFIELD.

**Obituary.**

The Rev. J. I. Pickford writes in a private letter: Mrs. Hoole the widow of a former Pastor at Chundicully died this morning. Mr. Hoole died at sea and was buried at Paumban returning from the first meeting of Synod (I think) in 1886.
Our Contemporaries.

Copies of the “New South Wales Gleaner” and “North Indian Gleaner” have been received—and contain local news, and in the former case interesting letters from Australian Missionaries working in the C. M. S. in various fields.

The “Islington Gleaner” contains month by month, a very carefully prepared Cycle of Prayer on the lines of the G.U. Cycle with definite topics from each field, day by day.

“The Bible in the World” contains, as usual, excellent illustrations, and much good reading matter.

Great Medical Missionary Exhibition.

March 6th to 16th, 1907.

It has been decided to hold a Medical Missionary Exhibition and Sale of Work, in the Exhibition Building, Newcastle, in March 1907, from the 6th to the 16th. It is hoped that it will be the largest and most successful effort ever made on behalf of Medical Missions.

The object of the Exhibition is to arouse in those at home an intelligent interest in, and sympathy for, the pitiful needs of the heathen and Mohammedan peoples abroad, both spiritual and bodily.

The whole of the profits will be devoted to the completion of the Mission Hospital at Gaza, in the land of our Lord.

The In-patient’s block is in course of erection, but there are no funds in hand for the Out-patient’s block, for the completion of which £1,500 is required.

The Rev. Dr. Sterling, at Gaza (a North Countryman, and Newcastle’s “Own Missionary”) has for many years been carrying on, almost single handed, a splendid work in a tumble down dilapidated building.

The Committee would esteem it a favour if you could bring this matter before any Europeans in your neighbourhood, and also the Native Christians under your care and ask:

For their prayers, that God may bless and guide this effort from the very first.

The Committee will welcome any gifts, large or small, for the Sale of Work. Many might like to give something, especially as Gaza Hospital is in the land the Saviour of this world lived and died in. The things might be gradually collected and sent home by some convenient opportunity to arrive not later than the end of January, addressed to Mr. W. Watson, C. M. S. Depot, 5, Ridley Place, Newcastle-on-Tyne.

Curios and work from foreign lands would come ready sale. All articles should be marked with selling price.

The Committee feel sure that they may count upon your help in this matter as far as it is practicable. Thanking you in anticipation.

We are, Yours sincerely,

C. J. Hamer.
W. Watson.

Scripture Examination in C.M.S. Schools.

The recently issued report of the Standing Committee of Synod contains an appendix (B) which is of special interest to friends of C. M. S. educational work in Ceylon inasmuch as there is an excellent and comprehensive summary of results of the examinations in Scripture for the year 1905. So many as 5697 of the children attending our school in Ceylon (about 26 p.c.) were presented for examination being 671 in excess of the number presented in 1904; and of this number 3549 were considered to have passed creditably.

In addition to these, some of the children attending C. M. S. Schools in the Cotta and Beddageema Districts were examined in connection with the alternative scheme arranged by the Board. Special mention is made of the fact that first and second class certificates, with special commendation in certain grades were gained by the C. M. S. Girls’ Boarding School, Bodageema. The following are the principal figures in the summary.

<table>
<thead>
<tr>
<th>District</th>
<th>No. of Schools</th>
<th>Number presented</th>
<th>1st Honours</th>
<th>2nd Honours</th>
<th>Passes</th>
<th>Totals</th>
<th>Failures</th>
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</thead>
<tbody>
<tr>
<td>Jaffna Tamil</td>
<td>54</td>
<td>1282</td>
<td>625</td>
<td>354</td>
<td>147</td>
<td>1126</td>
<td>156</td>
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<tr>
<td>Colombo</td>
<td>6</td>
<td>163</td>
<td>74</td>
<td>51</td>
<td>16</td>
<td>141</td>
<td>22</td>
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<td>Tamil Cooly</td>
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<td>Central</td>
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<td>16</td>
<td>62</td>
<td>82</td>
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<tr>
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<td>205</td>
<td>29</td>
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<td>9</td>
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<td>19</td>
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<td>Cotta Sinhalese</td>
<td>29</td>
<td>728</td>
<td>77</td>
<td>135</td>
<td>170</td>
<td>382</td>
<td>346</td>
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<td>Kandy Itiner-</td>
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<td>2129</td>
<td>220</td>
<td>457</td>
<td>409</td>
<td>1086</td>
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<td>Central</td>
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<td>32</td>
<td>56</td>
<td>32</td>
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<tr>
<td><strong>Totals</strong></td>
<td><strong>194</strong></td>
<td><strong>5697</strong></td>
<td><strong>1191</strong></td>
<td><strong>1351</strong></td>
<td><strong>1007</strong></td>
<td><strong>3549</strong></td>
<td><strong>214-</strong></td>
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</tbody>
</table>

The cost of the examination is defrayed from a grant made by the Diocese to a special Board appointed to arrange for and supervise the inspection. In all 275 schools were examined, the total number of children presented being 9093. The grant made barely suffices for the travelling expenses of the examiners, printing, and sundry incidental expenses connected with the secretariat. The Diocese is therefore deeply indebted to the many kind friends who have assisted in the examination.

It is certainly as the Report states a manifest advantage to the Diocese to secure uniformity of teaching and to have the healthy competition of an annual examination.
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